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I. TRANSLATION OF THE FERMÂN GRANTED BY SULTÂN 'ABD-UL-MEJEED TO HIS PROTESTANT SUBJECTS.

[Translated by Rev. H. G. O. Dwight, Missionary in Turkey.]

Written by the side of the royal cypher in the hand-writing of the August Sultân himself :

“Let attention be given to the unchangeable, constant and perpetual execution of the provisions contained in this my fermân, and let care be taken not to contravene it.”

To Sdepan, the chosen and honorable Vakeel of the Protestant Christian community—may your honor be increased !

When my high fermân reaches you, know that, the all-just and sovereign God, the gracious giver of good, according to his divine, excellent and boundless goodness, having caused my imperial and august person to reign, in regal glory ; and having elevated me to the lofty and imperial rank of Caliph, I give thanks, and glory, that so wide a country, and so many cities, and diverse classes of subjects, nations and servants, are committed to the hands of my most just Caliphate, as a special divine trust. Wherefore, in accordance with the benevolence due from my civil and spiritual power, and also in conformity with the excellent custom of my Sultânsnip and my sovereignty—being favored by the divine goodness and aided from above, since my succeeding to the happy imperial throne—I have used all my care to secure perfect protection to each class of all the subjects of my government, and, especially, as in all former time, that they may enjoy perfect quiet in the performance of religious rites and services, without distinction, in accordance with my true and honest imperial purpose, and my benevolent will ; and my Imperial Government continually and without ceasing watches for the same.

And since the good and useful effects of these measures are at all times plainly manifest, it is my imperial desire that no improper or disorderly thing of whatever kind, be thoughtlessly occasioned to the faithful subjects of my kingdom of the Protestant faith, and that the special privileges granted by my Imperial Government concerning religion and matters pertaining to it, be perpetually preserved from all detriment. And, as it is my imperial will that no injury of whatever kind, or in whatever manner, come upon them, therefore, this most righteous imperial edict has been written, that those who act against it, may know that, exposing themselves to my royal in-

dignation, they shall be punished. Notice has been given to the proper authorities, so that there may not be the least ground of excuse, if there should happen, in any way, a neglect of this ordinance.

And this my firm decree has been issued from my royal Divân to make known and establish it as my imperial purpose, that this thing shall be carried into full and complete execution. Wherefore, you who are the above mentioned Vakeel, on learning this, will always move and act in accordance with the demands of this my high fermân, and carefully abstain from every thing at variance with these things; and if any thing shall occur contrary to this my decisive order, you will forthwith make it known to the Sublime Porte. Know this to be so, and give credence to my imperial cypher.

Written in the last of the month Sha'bân, 1269 [the latter part of May, or first of June, 1853].



II. THE SO-CALLED NESTORIAN MONUMENT OF SINGAN-FU.

THE question is still agitated by the learned, whether the Nestorian monument of Singan-fu is genuine, or whether it is a fabrication of the Jesuit missionaries.

A review of the present state of the question was given in *Journ. Am. Or. Soc.*, Vol. iii. No. 2, 1853, which has awakened, in the members of the Oriental Society at least, a new interest on the subject.

It is not my object to go over the ground again, but merely to give some suggestions which seem to arise from comparing the so-called Nestorian monument of Singan-fu with the inscriptions on the Jewish temple or synagogue at Kaefung-fu. This temple has lately been visited by two Chinese Christian converts, and an account of the temple, together with its inscriptions, was published by Rev. Geo. Smith, Bishop of Victoria, at Shanghae, in 1851.

My supposition is, that the monument was dug up in 1625, about one mile from Singan-fu, according to the representation of the Jesuits, and that this was the site of an ancient Nestorian church which existed there some eight hundred years before. That the Nestorians had churches in China, is sufficiently confirmed by other evidence, and that they might have had one in the ancient imperial city of Singan-fu is sufficiently plausible in itself. The monument is every way adapted to a church.

1. The inscriptions at Kaefung-fu are partly in Hebrew and partly in Chinese. The monument of Singan-fu is partly in Syriac and partly in Chinese. We might naturally expect that a foreign sect, if they retained their original language, would write in that language